THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Never delay till to-morrow what reason and conscience tell you ought to be performed to-day. To-morrow is not yours; and though you should live to enjoy it, you must not overload it with a burden not its own."—BLAIR.

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WHO ARE THE FALSE PROPHETS?

THE greater part of the fourth and concluding day of the Church Congress—held at Great Yarmouth from Tuesday till Friday of last week—was spent in wailing over the decay of spirituality among the people of this great nation. The Bishop of Norwich struck the nail on the head when he said he attributed much of the decay of spirituality to "the formality of church services." He deplored the lack of spiritual power among preachers to-day. "Is the Christian pulpit strong in witness power?" he asked. "In humbleness and fear," he continued, "I am bound to say that the accent of witness, the indefinable but magnetic tone of the man who preaches a Lord he directly knows, seems to me to be rarer than it was." This is an honest confession and a true one. It is an unconscious testimony to the fulfillment of prophecy. Isaiah, one of the greatest of prophets, clearly portrayed the condition of the world in the last days, and they who have eyes to see can behold a literal fulfillment of his inspired predictions. The prophet testified that the time would come when people would draw near to the Lord with their mouths and honor Him with their lips, but their hearts would be removed far from Him, and their fear toward Him would be taught by the precepts of men. (Isaiah 29: 13.) The prophecies of Paul concerning the last days run parallel with those of Isaiah. He beheld, with great vexation of spirit, no

doubt, the awful apostasy from the primitive Christian faith; he saw the people heap to themselves teachers having itching ears, who would turn their ears away from the truth and be turned unto fables; when the churches of the world would "have a form of godliness but would deny the power thereof." And from such he advised the people to turn away. What were the wailings at the recent Church Conference over the decline of spirituality but mournful testimonies that the predictions of the prophets had come to pass?

At the Congress above referred to, the Rev. Dr. Murray, warden of Saint Augustine's College, Canterbury, "pointed out how contrary to the real spirit of holiness were the constant bickerings and disputations between Churchman and Churchman and Christians and Christians." When the bickerings, contentions, and disputations exhibited by the so-called Christian churches call forth the condemnation of mortal man, how much more strongly must they be condemned by Him who prayed to the Father from the depth of His soul that His disciples might be one, even as He and the Father were one, that the world might know the Father had sent Him!

After Dr. Murray came the Bishop of Thetford, who asked what the Church was doing for the spiritual bettering and uplifting of the lives of men. "In his judgment they were wickedly wasting their time by the incessant talk of how they should do God's work instead of doing it. * * * One of the greatest faults, perhaps, in the Church of England had been that she had shown a very decided slowness and perhaps, even reluctance, to make room for new exhibitions of the workings of spiritual powers. * * * It was surely something of a shock, and certainly a very humbling disgrace to all Christian bodies that no fewer than thirty millions of our people went to no place of worship whatever."

It certainly ought to be a humbling disgrace to all Christian bodies that thirty millions of the people of England attend no place of worship whatever. But to the Latter-day Saints this is not surprising. The churches of the world, notwithstanding their great pretensions, are as destitute of spiritual power as were the seven sons of Sceva. Why has the Church of England not given any exhibitions of spiritual powers? The answer is plain: because she has had none to show. And the same may be said of the other churches. While walking along a street in one of the towns in England recently the writer saw a horse yoked to a large wagon of coal. The poor animal had stopped, and not all the whippings nor persuasions of its driver could get it to proceed. It could not do so, its strength was gone. The driver had finally to unyoke the animal and take him home. This illustrates the condition of the sectarian churches. Their power, such as it was, has departed, and not all the scoldings nor persuasions of their ministers can get them to perform the impossible.

A short time ago the Bishop of Carlisle told his communion what many people outside of it have known for some time past, viz., that "the Church of England is fast dwindling into a mere sect." That this is numerically true is apparent to all. For a number of years there has been an alarming decrease in the number of marriages as well as in the number of candidates for confirmation and for ordination in Anglican churches. But this numerical decrease is only the outward and visible sign of an inward spiritual decline, a decline referred to in the plainest of terms by the Bishop of Carlisle, who deplores the fact that the Established Church has for years past been steadily losing touch with and hold upon the English nation.

All these revelations are of interest to the Latter-day Saints. They strengthen their faith in the mission of the Prophet Joseph Smith, who declared that the Lord had revealed to him that the churches of the world were of human origin; that they were destitute of Divine authority and sadly lacking in spiritual power; that they teach for doctrines the commandments of men, and that the time had come spoken of by the holy prophets when an angel would bring again the everlasting Gospel, and the Kingdom of God be re-established in power on the earth.

When the youthful prophet told these things to the world the cry was immediately raised, "False prophet! Imposter! Deceiver!" etc. But time is proving that Joseph Smith was none of these; that he spoke the truth, the truth which cost him the sacrifice of his life. Few people thought at that time that in less than three-quarters of a century ministers of the various churches would be preaching funeral sermons over the remains of their rapidly-decaying systems. O no, their churches would never decline. Such an idea was preposterous. But there was no doubt whatever in their minds respecting "Mormonism." It was the creation of an impostor and would be short lived. From every pulpit in both hemispheres were heard vindictive prophecies concerning its speedy overthrow. "But a little while," they said, "and the name of Joseph Smith shall have passed into oblivion, and 'Mormonism' shall have faded away like the dew before the morning sun."

Far different were the thoughts of the latter-day Prophet. Not for a single moment did he doubt the ultimate triumph of the work which he had been the instrument under God of establishing. "Though earth and hell combine against you," said he, addressing his little band of followers, "the kingdom is yours, and it shall spread abroad, surmounting every obstacle, and eventually fill the earth." "Mormon" history is replete with prophecies concerning the triumph of the great latter-day work! How literally are these prophecies being fulfilled! From all parts of the world where the servants of the Lord are ministering come reports the most encouraging of the work. The borders of Zion have become too narrow for her children, and they have spread abroad into other

lands. In all parts of America are found faithful followers of the despised "Mormon" Prophet. Never before in its history was "Mormonism" in such a healthy, flourishing condition as at the present time; never were its prospects more bright than now.

Who, we ask, have turned out false prophets—the ministers of all denominations who prophesied of the speedy overthrow of "Mormonism," or Joseph Smith and his associates who, in the darkest hours of its history, predicted for it a glorious future, a final victory? While the churches of the world are lamenting over their own powerless condition, and the loss of hundreds of thousands of their members, the Church of Jesus Christ of Latter-day Saints flourishes like a vigorous tree. The funeral of "Mormonism" has been postponed.—W. A. M.

HOW TO TEST A PROPHET.

During the days of ancient Israel God gave unto His people, through His prophet and lawgiver, Moses, a guide to follow in determining and proving whether a prophet were true or false. It was this:

"And if thou say in thine heart, how shall we know the thing which the Lord hath not spoken? When a prophet speaketh in the name of the Lord and the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Deut. 18: 21-22.)

By this standard mankind can measure all those who profess to be prophets. In a scripture preceding the one quoted, the Lord also informs us that a prophet who shall presume to speak things in His name which have not been commanded by Him, that prophet shall die. But on the other hand, when a prophet authorized of and inspired by God speaks in His name, all those to whom the word is addressed who do not heed and obey it shall be held in condemnation for their incredulity and neglect.

Moses, in beseeching Israel to turn from their idolatry and wickedness to serve the only true and living God, promised them peace, prosperity, and all manner of blessings if they would heed His word and repent. But if they continued in their abominations and iniquity, pestilence, bondage and great sorrow would be their lot. He prophesied thus:

"The Lord shall bring thee and thy king which thou shall set over thee, unto a nation which neither thou or thy fathers hath known, and there shalt thou serve other gods, wood and stone, and thou shalt become an astonishment, a proverb, a by-word among all nations whither the Lord shall lead thee." (Deut. 28: 36-37.)

All Bible readers know how Israel was taken into Babylonish captivity and coerced into worshiping heathen gods of wood and stone, and thus was fulfilled the prophecy of Moses.

Let us next apply the same test to Isaiah, and by it prove his prophetic power. In speaking of the Savior he said, in part:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (Isaiah 42: 6-7.)

According to Bible chronology, Isaiah uttered this prophecy about 700 years B.C., and about 60 years A.D. the Apostle Peter bears record of its fulfillment in this manner:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I. Peter 3: 18-20.)

Thus Peter not only confirms Isaiah a true prophet, but also brings into prominence the fact that Isaiah understood the divine principle which the Latter-day Saints love and know to be true—"salvation for the dead," and also realized, to a great extent, the infinite mercy and magnanimous love God has for all His children, and that through our Savior there is hope beyond the grave.

Time and space will not permit of further consideration of ancient prophecy, but let us apply the prophetic standard to the great latter-day Prophet, Joseph Smith. During much persecution and tribulation experienced by himself and the Church which the Lord had established through him, Joseph prophesied:

"No unhallowed hand can stop the work of the Lord from progressing; persecution may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independently, until it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done."

This prophecy has been and is steadily being fulfilled. Persecution has raged ever since the establishment of the Lord's Church, as all acquainted with the history of "Mormonism" know. Mobs have combined and without cause put to death in the most ignominious manner the Prophet and Patriarch and many true and inoffensive Saints.

In 1857 President Buchanan, listening to false and evil reports about the Latter-day Saints, sent an army to Utah to suppress an insurrection that did not exist. Upon arrival in the land of Zion the leaders of the army found everything in peace and quietness, and the affair to-day is recorded in history as "President Buchanan's blunder." Scandal-mongers and mendacious persons have spent their best energies in uttering and publishing false reports about the Latter-day Saints, so that in nearly every hamlet throughout Christendom much evil is said of them. Yet with all this the work of God goes on steadily and independently, and will

continue until all shall have heard the Gospel, in spite of all the power and craft that the adversary and his deceptive emissaries may do to retard its progress.

The criterion mentioned in the beginning of this article can be applied to the Prophet Joseph Smith. Every utterance which he made in the name of the Lord will stand the test. He was assuredly a true Prophet sent of God, and no one can reject his message with impunity.—J. Welch Phillips.

MINUTES OF THE NORWICH CONFERENCE.

The semi-annual Norwich conference was held in the Gordon Hall, Duke Street, on Sunday, October 13th, 1907, President Charles W. Penrose, of the European mission, President Walter A. Dimond, and ten traveling Elders of the Norwich conference being in attendance.

The morning service commenced at 10:30. After the opening exercises, President Walter A. Dimond made a few remarks, and extended a hearty welcome to all. He reported the conference to be in a thriving condition. The general and local authorites of the Church were presented and unanimously sustained. The statistical and labor report for the past five months was read and approved.

Elder Stephen G. Chandler was called upon to speak. He stated that the blessings of the Lord are for the righteous Saints just as much now as in any age of the world, and advised all to search the Scriptures and get a knowledge of the Gospel.

Sisters Jennie Cannell and Clara Saunders and Elder Adolph M. Reeder favored us with a trio.

President Penrose spoke of the good character of the Latter-day Saints and the unity and warmth of spirit which existed among them. He had traveled a great deal and visited with the Saints on the continent, and there he found them very hospitable. Everywhere he visited was to be found the same warm spirit that usually characterizes the Saints of the Most High. When people accept the Gospel they all drink into one spirit. The Lord has bestowed in these last days the holy Priesthood upon His servants, and by that authority the true Church is established upon earth.

The afternoon session commenced at 2:30 with a large attendance. Elders James B. Allen and Joseph W. Jones addressed the assembly, after which Sister Elizabeth Woods favored us with a solo entitled, "The Holy City."

President Penrose commented on the solo and said that we would all shout Hosanna in the highest when the day of the Lord comes. He referred to the Pearl of Great Price, and the account of where the Lord showed to Abraham the spirits which He had organized before they were tabernacled in the flesh. The Lord was the Father of our spirits; also spoke on the first and second

estates. Said there were some that did not keep their first estate. They were those whom Lucifer drew to him. As Satan he tempted Adam and Eve, and Satan has had power over the whole earth ever since. He then spoke on the "belief alone" doctrine, and showed that nothing can be accomplished by belief alone. We must keep every commandment in order to be saved in the celestial glory. He exhorted all to abstain from tobacco and strong and hot drinks, and take care of their bodies; not to indulge in anything to excess, but overcome all things even as our elder brother, Jesus Christ, has overcome all things. If we keep our second estate we will be added upon, and by overcoming all things will inherit all things.

At the evening service Elder Samuel Jackson spoke on the first principles of the Gospel, and said it was the faith that the Elders have, and the love they have for their fellow-man, which induces them to leave all that is near and dear to them, to come into the cold world and preach the Gospel freely.

President Dimond compared the Latter-day Saints with the saints of old, and said the blessings are for the Saints just as much now as then if they will live for them. Spoke of the necessity of baptism and showed the difference between the baptism the Savior taught and the baptism which the Christian world teaches.

Miss Edith Ninham and Brother Frank Burleigh rendered a duet.

President Penrose showed how the world have heaven and hell pictured, and how they claim that when people die they go straight to heaven or hell. Proved that the Lord is just, long-suffering, and forgiving. The Lord will forgive through repentance and obedience, all sin save the sin against the Holy Ghost, and the shedding of innocent blood. There is no forgiveness for that in this life nor in the world to come. Said there was in the intermediate state a place for the good spirits in paradise and a place for the bad spirits in hades. Also showed that when Jesus Christ was put to death He went and opened the doors of the prison and took deliverance to the spirits which were disobedient at the time Noah preached for over a hundred years. Stated that the world has gone astray, that darkness has covered the earth and gross darkness the people; they are teaching for doctrine the commandments of men. The time will come, here or hereafter, that every nation, kindred, tongue and people will hear the Gospel, and the Lord will deal out justice, tempered with mercy, to every soul. He showed there are three glories in heaven, one of the sun, one of the moon, and one of the stars. He explained what kind of people will attain to each glory. Also bore a powerful testimony to the truthfulness of the latter-day work.

On Monday President Penrose met with us in Priesthood meeting, which lasted three hours and a half We had a time of great rejoicing and received much good advice from him.

DANIEL A. LEISHMAN, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 17, 1907.

THE TRUTH ABOUT "MORMONISM" COMING FORWARD.

THAT a favorable change in public sentiment has come upon this land is seen, not only in the disposition of people who listen to the preaching of our missionaries on the street corners without making a disturbance, or, except in a few instances, calling out vile names, but also in the spirit of the press. While somewhat abusive articles appear occasionally in the newspapers, usually inspired by so-called Christian ministers, space is often afforded for the refutation of the stories thus published, and sometimes to a fair explanation of the doctrines of the Church. Notices of our conference meetings have appeared in many public prints, and the reports give fair accounts of the proceedings. This is very encouraging and exhibits something of that fairness which is generally admitted to be a characteristic of English toleration.

At the London conference held recently, the editor of the STAR was waited upon during the day by five reporters of different London newspapers, which afterwards gave fair accounts of the meetings. Though some of them were doubtless abbreviated by the editors, none of them attempted to ridicule or belittle the services, nor to defame the Church or its leaders. This is so different to the treatment received by the Latter-day Saints in years gone by, that it is notable and praiseworthy. Some articles have appeared from well-known authors, giving truthful statements concerning the system called "Mormonism," which, while they contain some errors of figures and facts, were evidently written with the intention of presenting the plain and simple truth as understood by the writers.

One excellent contribution entitled, "The Truth About Mormonism," by Sydney Brooks, appeared in the London *Daily Chronicle*, of Tuesday, October 8th—two days after conference. A representative of that paper was one of the reporters who interviewed us on the previous Sunday, and the *Chronicle* gave a fair report of the meetings on Monday morning. The article by Mr.

Brooks, who is a popular writer for metropolitan journals, gives some particulars in relation to the progress of the Church in the British Isles, and particularly in London and the adjoining counties, gleaned from the statistical report given at the conference. It also corrects some exaggerated statements that appeared in another morning paper. He emphatically refutes the common notion as to the peculiar doctrines and practices of the Mormon people. Here is an extract from his opinions on this subject.

"What is the truth about Mormonism? To most people, I imagine, the beginning and the end of the creed is polygamy. It is all they know or have heard about it, its distinctive and predominant feature. I have no hesitation in pronouncing such a view grotesquely and unpardonably inaccurate. Polygamy was never more than the ornamental buckle on the Mormon shoe. Even before it was declared illegal by Congress, and before those convicted of it were disfranchised, fined and imprisoned, not more than ten per cent., perhaps not more than five per cent., of the Mormons contracted plural marriages. At the highest I question whether there were ever three thousand heads of polygamous families in the United States. To-day there are not more than five hundred."

In support of this avowal he quotes from the public statement by Senator Cullom of Illinois who, as is well known, has been a persistent opponent of "Mormonism" for many years, and who affirms that "polygamy has been practically obliterated." Mr. Brooks enlarges on this theme so as to emphasize the distinction between Mormonism and polygamy, and in further argument on this line he says:

"If polygamy were essential to Mormonism, Mormonism to-day would obviously be in a state of collapse. Yet, as a matter of fact, it was never stronger or more prosperous than at this moment. Its disciples in the United States alone number over three hundred thousand; two thousand missionaries, unsalaried, without scrip or purse, are preaching its doctrines year in, year out, all over the world; and no denomination even pretends to rival the perfection of its organisation or its alert capacity for practical business and politics."

This from a well known writer in a popular London daily cannot fail to aid in correcting public opinion concerning the system commonly known as "Mormonism," but which is in reality original Christianity restored to earth by present divine revelation, a practical religion suited to the conditions of mankind to-day, and distinct from the conflicting religious institutions of the times with their cold rites and creeds, their empty forms and their soulless worship. Mr. Brooks remarks:

"The truth is, Mormonism is more than a creed; it is an economic system. Joseph Smith furnished Mormonism with its doctrines and tenets; Brigham Young turned the religious enthusiasm of the converts to works of immediate utility, supplementing the faith with a policy of far-seeing materialism. Mormonism is not a party of fanatics, but a social, business and political organisation that owes its cohesion partly to religion, but chiefly to its unexampled success in applying the principles of co-operation. If I were asked to give the essence of Mormonism in one word I should say, not polygamy but co-operation."

The writer dwells on this topic at considerable length, and en-

deavors to show what "Mormonism" *does* rather than *inculcates*, and he leans to the material side of the question, almost ignoring its spiritual side. Yet he recognizes the fact that in all the industrial, financial and economic movements of "Mormonism" there is injected the spirit and force of religious motive and influence. He errs somewhat in the idea that the Church is political, that it provides means for the emigration of its votaries to Utah, and that employment is furnished in some assured capacity and with "three square meals a day." The truth is, that the Church does nothing of the sort. Every emigrating Latter-day Saint has to furnish the means for his or her own transportation, and rustle for a living on arrival at the point of destination. But it is true that co-operation of effort and unity of faith, and that brotherhood which is characteristic of the "Mormons" give aid and support to members of the faith and, therefore, those who cling to it are prosperous in temporal as well as in spiritual things.

The writer in the *Chronicle* treats on the subject of tithing in a fair and lucid manner, and on the missionary system, Relief society work, the absence of pauperism, the care of the aged and infirm; and sums up with this sentence: "Paternalism, co-operation and a religion that is a reality to those who believe in it make a strong combination." The entire communication to the *Chronicle* is a sincere effort to present "The Truth About Mormonism" as understood by the writer, but, as we have said, his mind is upon the material side of the subject and he does not touch upon the doctrinal or spiritual part, which is the real life and force of the entire system. It is that which is preached by its missionaries; without it all that he presents would be comparatively lifeless.

The system called "Mormonism" is permeated, vitalized, inspired by a spirit which brings conviction of its truth so profound and all-pervading that a convert obtains a knowledge, which is more than mere belief and conviction, that he is engaged in a work of divine origin and support. He learns to have faith in a true, loving, personal God who is the actual Father of his spirit, and in Jesus Christ as the world's Redeemer, the veritable Son of the Eternal Father, and in the Holy Ghost as a spiritual entity, the Minister of the Father and the Son; three distinct, tangible beings, united, not in one substance but in one essential unity of purpose and act. He is led to repent of sins by forsaking them in very deed; to be baptized by immersion for the remission of his sins to their complete absolution; to receive the gift of the Holy Ghost by the laying on of hands, with the privileges of divine inspiration and such gifts therefrom as were enjoyed by the saints of former times, as related in the Scriptures; to come into communion with Deity, subduing all evil, clinging to all good, uniting with his co-religionists in every effort that makes for the general welfare, temporally as well as spiritually.

In this "co-operation" the unity of the spirit is the vital force,

the impelling motive, the assurance of success. "Mormonism" thus purifies the individual, works against individual selfishness, promotes altruism and brings about that cohesion and energy exhibited in the complete organization which is recognized by critical, inquiring minds, and causes the admiration of all who comprehend it in any great degree.

It is such impartial explanations as those made by Mr. Brooks and the expressions of other similar views that aid in producing at the present time a better state of feeling about "Mormonism," and smooth the way to that "good time coming" when prejudice will be broken down, and the personal abuse and repetition of old, absurd and monstrous stories about "Mormonism" will be rejected by sensible people as mere subterfuges on the part of preachers who repeat them, to turn the attention of the people from the vital truths incorporated in the system which the clergy will not accept and which they try to prevent others from investigating. We are thankful for the change that has come over the minds of the multitude, and we give God the glory for that which has been achieved.

C. W. P.

Conference Notice.—The semi-annual Manchester conference will be held in the Chorlton Town Hall, near All Saints' Church, C. on M. Manchester, on Sunday, October 27th, 1907, services commencing at 10:30 a.m., 2 and 6 p.m. All are cordially invited.

Book of Mormon Ready Reference.—A new edition of this reference has just been published at the office of the MILLENNIAL STAR. By having the work done in this country, we have been able to reduce the price one-half. The references can now be purchased for threepence per copy.

RELIEF SOCIETY ORGANIZED AT STRATFORD.

IN the evening of October 8th last, President Soren Peterson of the London conference, Sister Romania B. Penrose, of the General Board of Relief Societies, Elders Lawrence C. Blood, Nathaniel L. Smith, William J. Willis, and Sister Maud Stevens, Secretary of the North London Relief Society, met with the lady members of Stratford branch, at the home of Sister Leah Beer, 57 Wingfield Road, Stratford, and organized a Relief Society in connection with that branch. The following officers were chosen and unanimously sustained: Leah Beer, president; Clara Kidman, first counselor; Mary Elizabeth Allen, second counselor; Bessie Dreaper, secretary; Elizabeth Foxley, treasurer.

President Peterson delivered a brief but very appropriate discourse, and was followed by Sister Penrose, who made an address replete with good, sound, wholesome advice. Elder Lawrence C. Blood made a synopsis of Sister Penrose's remarks, which we are very pleased to publish, in the hope that the members of the Relief Societies throughout the European Mission may take the counsel of this faithful mother in Israel to heart and profit thereby.

Sister Penrose first explained the duty of each officer of the society and the object of such an organization. The first Relief Society was organized by the Prophet Joseph Smith by divine revelation. These societies are not only for the relief of the poor, but also for the improvement of each one who belongs to them. She explained further that the president of the society should study each individual member, and try to develop her talents. Gave the officers to understand that they were subject to the Priesthood, and told them that if at any time they were in doubt about anything and wished advice, to go to those in authority over them, either branch or conference president. Admonished them to be humble and prayerful and seek wisdom from God. "Encourage each other in telling your experience as to how the Gospel first came to you and your first impressions of it. In this society you should study good books, and when the roll is called you should answer with sentiments. By so doing you will learn wisdom and knowledge. Remember, all of you should consider yourselves missionaries and try to bring your friends to these meetings. You can then make the Elders acquainted with them, and thereby get homes opened to the servants of the Lord." She advised the members to be humble and to act in accordance with the president's wishes. "We should not be selfish, but charitable to all. It has been said 'Money is the root of all evil,' but I am of opinion that 'selfishness is the root of all evil.'" Lectures should be given on cleanliness, purity, health, how to dress, how to keep house, how to cook, etc. Said the latter was very important. Much of the drunkenness in the world is caused by women not knowing how to keep house. Not one out of ten know how to cook a potato, and not one out of twenty know how to cook a beefsteak. Men eat food that is not properly cooked and hence hard to digest. Such diet makes them feel so miserable that they go and get a drink of beer to stimulate them. She also spoke of the great number of deaths each year caused through young mothers not knowing how to care for children. This society is to advance its members along every line of usefulness. Impressed upon the officers that they were called through the Priesthood, therefore they were called of God. Sister Penrose gave other valuable suggestions to promote and advance the Relief society work.

The officers expressed their willingness to accept the offices they had been chosen to fill, and also their appreciation of the excellent counsel they had received.

FROM THE MISSION FIELD.

Release.—Elder Dudley W. Packard of the Liverpool conference, is honorably released to return home, via Montreal, per s.s. *Dominion*, October 17th, 1907.

In Honor of President Judd.—Elder Robert R. Judd, late President of the Newcastle conference was tendered a farewell social by Saints and friends at Middlesbro' on the 7th inst. It was a very pleasing affair and showed the love and esteem in which this faithful servant of the Lord is held by people in this land who know him. The Elders of the conference presented their respected president with a handsome gold signet ring, beautifully engraved. President Judd sailed for home on the 9th inst. He leaves Newcastle conference in a very prosperous condition, and carries with him the highest approval of the President of the European mission and the well-wishes of a host of Saints and friends.

Baptisms.—On Wednesday, October 9th, a baptismal service was held in the Windmill Hill Baths, Gateshead, (Newcastle conference), at which three members were added to the church. Elder Edward S. Rich officiated.

A baptismal service was held on Thursday evening, the 10th inst., at the Corporation Public Baths, Cardiff, Wales, when four souls were added to the Church.

Elders H. Sumner Hatch and Willard E. Stoddard send the following: "We are pleased to be able to report a most successful baptismal service held in the York branch of the Grimsby conference on Saturday, October 12th, 1907. The service was conducted at the St. George's Baths, York, about fifty Saints and investigators being present. President Brigham A. Seare addressed the meeting, showing the necessity of obedience being rendered to this as to all other ordinances of the Gospel; also giving some timely instructions to those who were about to be initiated into the Church, after which eight souls were led into the water. The ordinance was performed by Elder H. Sumner Hatch. The confirmations took place at our regular Sunday School service on Sunday afternoon, where we were blessed with the presence of over forty persons. We feel greatly encouraged over the increased interest being manifested in this part, the outlook for further additions being very bright."

Mormons' Social.—A most enjoyable time was spent by a company of about sixty Saints and friends of the Northampton branch of the Mormon Church, which has headquarters in 36 Margaret Street, Northampton, on Saturday evening, when a concert and presentation took place. The leader Elder Robert M. Garbett, presided, supported by Mr. J. Tysoe, Mr. Nichols, Mr. Trotman, etc. A program of music was first gone through, the following

rendering much-appreciated items:—Mr. Garbett, Mrs. Trotman, Miss Nichols, Mr. Trotman, Mr. Farey, Mr. White, Mr. Tysoe, Mr. York, Masters H. and R. Trotman, Mr. Nichols, Mr. Dickens, Mr. A. Butchard, Mr. A. Goss, etc. An amusing sketch, entitled, "The Leg of Mutton," was also given and created much amusement. Refreshments were served by members of the committee. During an interval the leader (Mr. Robert Garbett) was presented with a photo on the occasion of his sixtieth birthday, and Elder Hymas with one on the attainment of his majority. Mr. James Tysoe made the presentations.—*Northampton Daily Chronicle.*

Signs Following Believers.—We have received the following communication from Brother John Collett, of 159 Cornwall Road, South Tottenham: "I am taking advantage of an invitation in the MILLENNIAL STAR to bear my testimony to the truthfulness of the Gospel restored through the Prophet Joseph Smith and preached by the Latter-day Saints. I am also pleased to say that my wife bears a similar testimony. The Lord has been very kind in restoring to health our darling babe, after her life had been despaired of, and we feel it our duty to speak of His goodness and to testify that the signs spoken of by Christ do follow true believers. Our little one was first afflicted with typhoid, and later pneumonia set in. She had good medical attendance, but her condition became so serious that we believe even the doctor lost all hope of her recovery. The only thing in the shape of nourishment which our darling had for two weeks was a little milk and water. We sent for the Elders of the Church, who came and administered to her. They had faith that she would recover, and told us that before long she would be running around almost as well as before. We derived much comfort from this promise, believing that it would come to pass, which it did. In a short time the child's health had so improved that she was able to run around. This was a great surprise to the doctor and also to our neighbors. It is not surprising to us, who know that the power of God is with His servants to-day as it was anciently. While some of our acquaintances look upon us with contempt and others with pity, we have the satisfaction of knowing that we are in the straight and narrow path which leads unto eternal life."

Elders Cast out of Church.—From a letter received a few days ago from Elder John T. Woodbury, Jr., of the Turkish mission, we take the following extract: "Elder Reno W. Vance and I are at present in Marash. We have the lantern and views here, and are finding opportunity to show them quite often. Although the officials here have in times past given considerable trouble to our Elders and members, they are not bothering us at present. It seems that when Satan cannot successfully oppose God's work in one way he always tries another. Though the government officials

are not giving us trouble, the Protestants here are worked up to fever heat and are fearful lest they should lose a few members. They tell their congregations many false things concerning both our people and our doctrine. A short time ago, when we confronted one of their falsifying ministers with his falsehoods, after his sermon, they put us out of their church by force, without giving us a chance to go peaceably. We told them we would willingly have left their church had they invited us to do so, but we thought it did not show the true Christian spirit when they used violence before finding out whether we would not peaceably comply with their wishes. The minister said in his sermon that the ideas of the heathen who come here from the East are not to be feared, but the false doctrines brought by the 'Mormons' from the West must be feared. Continuing, he said the 'Mormons' strip Jesus Christ of His Godhood or Divinity, and accept Him as a common man. In order to inform him of the mistake he had made regarding our doctrines, we waited after meeting to talk to him. When we told him we accept Christ as God and the only Savior whereby mankind are saved, he contradicted us and said he found in the Book of Mormon what he told his congregation. We told him if he would show us where it was in the Book of Mormon we would make him a present of fifty dollars. Three weeks have passed, but he has not come to prove his assertion and claim the money."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXX.—Preparing for the Sacrifice.

I. The return to Jerusalem.

1. Brief stay at Bethany. (a) Time of arrival—about a week before the Passover (John 12: 1). (b) A supper prepared in His honor (verse 2). (c) He is annointed for His burial (verses 3-8; compare Matt. 26: 12).
2. Triumphal entry into Jerusalem (Matt. 21: 1-11; Mark 11: 1-11; Luke 19: 28-44; John 12: 12-19).
3. Second cleansing of the temple (Matt. 21: 12-17; Mark 11: 15-19; Luke 19: 45-48). Compare the earlier cleansing of the sacred house, at the beginning of his public ministry (John 2: 14-17).
4. His authority challenged (Matt. 21: 23-27; Mark 11: 27-33; Luke 20: 1-8).

II. Instructions and predictions.

1. Parable of the wicked husbandmen (Matt. 21: 33-41).
2. Parable of the marriage feast (Matt. 22: 1-14). The lesson common to these two parables is the assured rejection of the unworthy.

3. The great commandment (Matt. 22: 34-40; compare Luke 10: 27). (a) The lawyer's question. (b) The Savior's reply.—A summary of the law,
4. The widows mite (Mark 12: 41-44; Luke 21: 1-4).
5. The destruction of the temple foretold (Matt. 24: 1, 2; Mark 13: 1, 2; Luke 21: 5, 6).
6. Calamity and destruction to precede the second advent of Christ (Matt. 24: 4-51; Mark chap. 13; Luke 21: 5-38. Compare version of Matt. 24 as given in Pearl of Great Price, Writings of Joseph Smith.)

LOVEST THOU ME?

"Lovest thou Me?" The risen Christ essayed
To teach the implusive Peter wherein laid
The power to build the Church of Holy God
By bringing younglings of the flock to laud
His name, to bless and praise with sweetest psalms,
And sow the seeds of truth, to "Feed my lambs."

"Lovest thou Me?" Again he led the van,
To show His love for erring, sinful man:
The dauntless Peter earnestly proclaimed,
"Yea, Lord, my love thou knowest is not feigned.
While Thou dost give me grace Thy word to keep."
His gracious Savior answered, "Feed My sheep."

"Lovest thou Me?" A glimmer of a tear
Fell from His eyes as Peter turned to hear
The question thrice applied—he had denied
His Lord three times. While he was sorely tried,
And this had forced his soul to meekly weep;
Yet Christ forgave him, saying, "Feed My sheep."

"Lovest thou Me?" Reverberates through space
With clarion voice to all of Adam's race:
By him, the first, we lost fair Eden's bowers:
In Him, the last, we gain God-gifted powers
To sweep the horizon of sins that sleep,
And wake to holiness, Christ's truant sheep.

T. S. Wilson.

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